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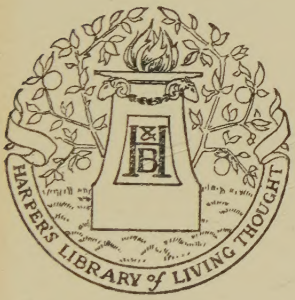
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THE TEACHING OF JESUS

BY

LEO TOLSTOY

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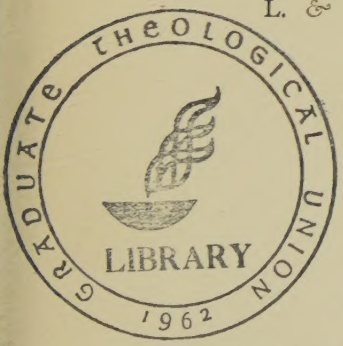

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PREFACE

LAST year I formed a class of village children, from ten to thirteen years of age. Wishing to impart Christ's teaching to them in a way they would understand, and that would have an influence on their lives, I told them, in my own words, those parts of the four Gospels which seem to me the most understandable, most suitable for children, and at the same time most necessary for moral guidance in life.

The longer I worked at this, the more clearly I saw—from the way the children repeated what I told them, and from their questions—what it was that they grasped most easily, and by what they were most attracted.

Guided by that, I composed this booklet; and I think its perusal, chapter by chapter,

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with such explanations of the need of applying the eternal truths of this teaching to life, as the reading evokes, cannot but be beneficial to children, who, according to Christ's words, are especially receptive to the teaching about the Kingdom of God.

LEO TOLSTOY.

12*th June*, 1908.

CHRIST'S TEACHING

I

JESUS CHRIST showed men by his teaching and by his life that the spirit of God lives in every man.

According to the teaching of Jesus Christ, all ills come to men because they think their life is in their body, and not in the Spirit of God. That is why they quarrel with one another, why their souls suffer, and why they fear death.

The spirit of God is love. And love lives in each man's soul.

When people come to believe their life to be in the spirit of God—that is, in love—there will be no enmity, no mental suffering, and no fear of death.

Every one wishes good for himself. The teaching of Christ shows men that good comes to them by love, and that all can

have this good. That is why the teaching of Christ is called the Evangel. *Ev* means "good," *angelion* means "tidings"—good tidings.

(1 John IV. 7, 12, 16.)

2

Jesus was born 1908 years ago, of Mary, the wife of Joseph.

Till the age of thirty he lived in the town of Nazareth with his mother, father and brothers; and when he was old enough he helped his father to do carpenter's work.

When Jesus was thirty years old, he heard of people going to hear a holy man preach in the wilderness. This man's name was John. So Jesus went into the wilderness with others, to hear John preach.

John said that it was time for the Kingdom of God to come, when every one will understand that all men are equal, and that no one is higher and no one lower than another; and that all men should live

lovingly and in good accord with their fellows. He said this time was near, but would only quite come when people stop doing wrong

When plain people asked him: "What am I to do?" John told them that he who had two garments should give one to him who had none; and in the same way he that had food should share it with him that had none. To the rich, John said that they should not rob the people. The soldiers he told not to plunder, but to be content with what was given them, and not to use bad language. The Pharisees and Sadducees, the lawyers, he told to change their lives and to repent: "Don't think," he said, "that you are some special kind of men. Change your lives, and change them so that one may see by your actions that you have changed. If you do not change, you will not escape the fate of the fruit-tree that bears no fruit. If the tree bears no fruit it is cut down for firewood; and that

is what will happen to you if you do no good. If you don't alter your lives, you will perish."

John tried to persuade all to be merciful, just, and meek. And those who promised to amend their lives, he bathed in the river Jordan, as a sign of the change in their lives. And when he bathed them he said: "I cleanse you with water; but only the spirit of God within you can make you quite pure."

The words of John, who said that people must change their lives so that the Kingdom of God might come, and that only by the spirit of God could men become clean, sank deep into the heart of Jesus. And to think out all that he had heard from John, Jesus, instead of returning home, remained in the wilderness. There he lived many days, thinking over what he had heard from John.

(Matt. I. 18; Luke II. 51; III. 23; Matt. III. 1–13; Luke III. 3–14; Matt. IV. 1, 2.)

3

John said that for the Kingdom of God to come, people must be cleansed by the spirit of God.

" What does cleansed by the spirit of God mean ? " thought Jesus. " If to be cleansed by the spirit of God means to live not for one's body, but for the spirit of God, then the Kingdom of God would certainly come if people lived according to this spirit, for the spirit of God is the same in all men ; and if all men lived by that spirit, they would all be united, and the Kingdom of God would have come. But men can't live only in spirit, they must also live in their bodies. If they live for the sake of their bodies, serving their bodies, and making them their chief care, they will all live disunited, as they do now ; and the Kingdom of God will never come. Then what is to be done ? " thought Jesus. " To live only for the spirit is impossible, and to live only for the body, as

worldly people do, is wrong; and if we live so we shall all live apart, and the Kingdom of God will never come. Then what is to be done? To kill one's body won't do: because the spirit lives in the body by the will of God. To kill oneself is, therefore, to go against the will of God."

And having thought this, Jesus said to himself: "It comes to this: We cannot live only in the spirit, because the spirit lives in the body. And we ought not to live only in the body, serving it as most people do. Nor can we free ourselves of the body, for the spirit lives in the body by God's will. Then what can be done? Only one thing: We can live in the body as God wishes us to live; but while living in the body we must serve not it, but God."

And, having come to that conclusion, Jesus left the wilderness, and went through the towns and villages to preach his teaching.

(Matt. IV. 3–10; Luke IV. 3–15.)

4

And the rumour of Jesus spread through the district, and many people began to come to him, to hear his words.

And he spoke to the people saying :

" You went out to hear John in the wilderness. Why did you go ? One goes to see people dressed in fine clothes, but they live in palaces ; there was nothing of that kind in the wilderness. Then why did you go to John in the wilderness ? You went to hear a man who taught you how to live a good life. What did he teach you ? He taught you that the Kingdom of God must come, but that to make it come—and that there may be no evil in the world—it is necessary that men should not live separately, each for himself, but that all should be united, loving one another. So that to bring about the Kingdom of God you must first of all change your life. The Kingdom of God will not come of itself ; God will not establish

that Kingdom; but you yourselves must and can establish that Kingdom of God; and you will establish it when you try to change your way of life.

"Do not think that the Kingdom of God will appear in a visible form. The Kingdom of God cannot be seen. And if they tell you: 'It is there, or there,' do not believe them, and do not go after it. The Kingdom of God is not at any special time, or in any special place. It is everywhere and nowhere—for it is within yourselves, in your own souls."

(Matt. XI. 7–12; Luke XVI. 16; XVII. 20–4.)

5

And Jesus explained his teaching more and more clearly. Once, when many people had come to him, he began telling them how men should live, so that the Kingdom of God may come.

He said :

" God's Kingdom is quite different to worldly kingdoms. Into God's Kingdom will enter not the proud and the rich. The proud and the rich rule now. They amuse themselves now, and everybody praises and respects them now. But so long as they are proud and rich and the Kingdom of God is not in their souls, they will not enter the Kingdom of God. Not the proud will enter the Kingdom of God, but the meek ; not the rich, but the poor. But the meek and the poor will only enter it if they are meek and poor, not because they were unable to become rich and famous, but because they would not sin in order to become grand and rich. If you are poor only because you are unable to get riches, you are like salt that has no taste. Salt is no use unless it tastes salt ; if it does not taste salt, it is good for nothing, and is thrown away.

" It is the same with you : if you are poor only because you did not know how to get

rich, you also are not fit for anything—neither to be poor nor to be rich.

"So, before all else, it is necessary to be in the Kingdom of God. Seek for the Kingdom of God and His righteousness, and you will have all you need.

"And don't think that I am teaching you anything new. I teach you what all the wise and holy men taught. I only teach you how to fulfil what they taught. And to do that, you must obey God's commandments—not merely talk about them, as false teachers do, but fulfil them. For only he who fulfils God's commandments, and by his example teaches others to fulfil them, will enter the Kingdom of Heaven."

(Matt. v. 1–20; Luke vi. 20–26.)

6

And Jesus said:

"The first commandment is this: In the *old law* it was said, 'Do no murder,' and, 'He who murders is a sinner.'

" But I tell you that if a man is angry with his brother, he is a sinner before God ; and he is a yet greater sinner if he says a rude word of abuse to his brother. So, if you begin to pray, and remember that you are angry with your brother, first go and make it up with him, or if for any reason you cannot do that, put away the anger against him that is in your heart.

" This is the first commandment.

" Another commandment is this : The *old law* said, ' Do not commit adultery, and if you separate from your wife, give her a letter of divorce.'

" But I tell you, that not only must a man not commit adultery, but if he looks at a woman with bad thoughts in his mind, he is already a sinner before God. And about divorce, I tell you, that a man who divorces from his wife commits adultery himself, and leads his wife into doing the same, and also leads into sin him who marries the divorced woman.

"That is the second commandment.

"The third commandment is this: In the *old law* you were told, 'Do not forswear yourself, but keep your oaths before God.'

"But I say that you should not swear at all, but if you are asked about anything, say, 'Yes' if it is Yes, and 'No' if it is No. You must not swear by anything. Man is altogether in God's power, and cannot promise beforehand to do what his oath binds him to do.

"That is the third commandment.

"The fourth commandment is, that in the *old law* it was said: 'An eye for an eye and a tooth for a tooth.'

"But I say that you should not return evil for evil, and take an eye for an eye, or a tooth for a tooth. And if any one strikes you on one cheek, it is better to turn the other cheek to him, than to give a blow in answer to a blow. And if any one wants to take away your shirt, it is better to give him

your coat as well, than to be his enemy and fight with your brother. You must not resist evil with evil.

"That is the fourth commandment.

"The fifth commandment is that in your *old law* it was said: 'Love the people of your own nation, and hate the people of other nations.'

"But I tell you that you must love everybody. If men think themselves your enemies, and hate and curse you, and attack you, you should still love them and do good to them. All men are sons of one Father. All are brethren; and therefore you must love every one the same.

"That is the fifth and last commandment."

(Matt. v. 21–48.)

7

And Jesus went on to tell all who were listening to him what would happen if they obeyed his commandments.

"Do not think," said he, "that if you do not get angry with people, are peaceable with everybody, live with one wife, do not swear, do not defend yourselves against those who offend you, and give away all you are asked for, and love your enemies—do not think that if you live like that, your life will be harder and worse than it is now. Do not think so; your life will not be worse, but much better than it now is. Our heavenly Father has given us this law, not to make our lives worse, but that we might have true life.

"Live according to this teaching, and the Kingdom of God will come, and you will have all you need.

"To birds and beasts God has given their laws, and when they live according to those laws things go well with them. And things will go well with you, if you obey the law of God. What I say, I do not say from myself, but it is the law of God, and is written in the hearts of all men. If this law would

not bring welfare to men, God would not have given it.

"The law, in a few words, is that we should love God, and our neighbour as ourselves. He who obeys this law behaves to others as he would wish them to behave to him.

"And therefore every one who hears these words of mine, and fulfils them, does as a man does who builds his house on a rock. Such a man fears neither rain, nor floods, nor storms, because his house is built on a rock. But every one who hears my words, and does not fulfil them, acts like a thoughtless man who builds his house on sand. Such a house will not stand against the waters or the storms, but will fall down in ruins."

And when Jesus had finished speaking, the people were astonished at his teaching.

(Matt. VI. 26–33; VII. 24–8.)

8

And after that Jesus began to explain to the people, in parables, the meaning of the Kingdom of God.

Here is the first parable he told them:

"When a man sows seed on his field, he does not keep thinking about it, but sleeps at night, and gets up in the morning, and goes about his business without troubling how the seeds come up and grow. The seeds swell and sprout, the green appears, stalks form, then ears, and the grain swells. And only when the corn is ripe for harvest does the master send labourers to reap it.

"So also God does not establish the Kingdom of Heaven among men by His own power, but leaves it to people to establish it themselves."

Jesus told them a second parable, to show that men who have not the Kingdom of Heaven within them, and whom, therefore, God does not take into His Kingdom, He

leaves in the world for them to make themselves worthy to enter the Kingdom of God.

He said :

" The Kingdom of Heaven is like a fisherman who casts out his nets in the sea and catches all sorts of fish. Having caught them, he sorts them, keeps those he needs, and puts back into the sea those that are no good."

And he told a third parable about the same thing :

" A master sowed good seed in his field ; but when the seed began to come up, weeds grew up too among it. And the labourers came and said to the master, ' Did you sow bad seeds ? Many weeds are growing in your field. Send us, and we will go and pull them up.' But the master said, ' No ; you had better not, or in pulling up the weeds you will tread down the wheat ; let them grow together, and when harvest-time comes, I will tell the reapers to gather up the wheat, and to throw away the weeds.'

"So also God does not allow people to interfere with the lives of others, and does not interfere Himself. Only by his own efforts can each man come to God."

(Mark IV. 26–9; Matt. XIII. 47, 48; 24–30.)

9

Besides these parables, Jesus told another about the Kingdom of Heaven.

He said:

"When seeds are sown in a field, not all of them grow up alike. This is what happens: some seeds fall on the road, and birds come and pick them up. Others fall on stony ground, and though they grow up, it is only for a short time, for they have no soil into which to strike their roots, and so their shoots soon dry up. And some seeds fall among thorns, and the thorns choke them. But there are some that fall on good earth, and grow, and one grain bears thirty or sixty grains.

"So it is with men. There are some who do not receive the Kingdom of Heaven into their hearts; and temptations of the flesh come to them and steal away what was sown: these are the seeds sown on the road. The seed on the stony ground is, when men at first accept the teaching gladly, but afterwards, when they are insulted and persecuted for it, turn away from it. The seed among thorns is, when people understand the meaning of the Kingdom of Heaven, but worldly cares, and greed for riches choke it within them. And those that are sown on good ground, are those who understand the meaning of the Kingdom of Heaven, and take it into their hearts, and these people bear fruit, some thirty, and some sixty, and some a hundredfold.

"So that he who has kept what was given him will receive more; but from him who has not kept what was given him, all that he has will be taken away. Therefore try with all your might to enter the Kingdom

of Heaven. Do not grudge anything, if only you can get in.

"Do like the man who, when he found out that a great treasure had been buried in a field, sold all he had and bought that field, and became rich. You should do the same.

"Remember that a little effort for the sake of the Kingdom of Heaven brings much fruit; just as a small seed grows into a big tree."

"Every one can by his own effort gain the Kingdom of God, for the Kingdom of God is within you."

(Matt. XIII. 3–8, 12, 19–23, 31, 32, 44–6; Luke XVI. 16.)

10

And, hearing these words, a Pharisee named Nicodemus, came to Jesus and asked him how he was to understand that the Kingdom of God is within us. And Jesus said, "That the Kingdom of God is

within us means that to enter it we must be born again."

And Nicodemus asked: "How can a man be born again? Can a man go back inside his mother, and again be born?"

Jesus said to him: "To be born again does not mean to be born in the flesh, as a baby is born of its mother, but for the spirit to be born. For the spirit to be born, means, to understand that the spirit of God lives in man, and that besides being born like every man of his mother, he is also born of the spirit of God. What is born of the body is of the body; it suffers and dies. What is born of the spirit is spirit, and lives by itself, and can neither suffer nor die.

"God put His spirit into men, not that they should suffer and perish, but that they should have a glad and an everlasting life. And every man can have that life. That life is the Kingdom of Heaven.

"So the Kingdom of God must not be understood to mean that at some time and

in some particular place, the Kingdom of God will come to everybody; but that if people realize the spirit of God in themselves, and live by it, then they enter the Kingdom of Heaven, and do not suffer or die; but if people do not realize the spirit that is in themselves, and live for their bodies, then they suffer and perish."

(John III. 1–21.)

II

More and more people followed Jesus and listened to his teaching; and the Pharisees did not like this, and they began to consider what they could accuse Jesus of, before the people.

One Saturday Jesus and his disciples were walking through the fields; and the disciples plucked ears of corn, rubbed them between their hands, and ate the grain. But by the teaching of the Jews, God made an agreement with Moses that people should do no work on Saturdays, but should only

pray to God. The Pharisees, seeing that the disciples of Jesus rubbed the ears of corn on a Saturday, stopped them and said: "You should not do that on Saturday. No work should be done on Saturday, but you are rubbing corn. The law says that those who work on Saturday must be put to death."

Jesus heard this, and said: "The Prophet said that God wants love and not sacrifices. If you understood those words, you would not condemn my disciples. Men are more important than Saturdays." And the Pharisees did not know what to answer, and were silent.

Another time some Pharisees saw that Jesus entered the house of Matthew, a tax-collector, and dined with his household. And those with whom he dined were considered by the Pharisees to be sinners. So they blamed Jesus, saying that it was not lawful to eat with the unfaithful.

But Jesus said: "I teach the truth to all

who wish to learn the truth. You consider yourselves faithful, and think you know the truth; so there is nothing more for you to learn. It follows that only the unfaithful can be taught; and how are they to learn the truth, if we do not mix with them?"

Then the Pharisees, not knowing what to answer, began reproaching the disciples of Jesus for eating with unwashed hands. They themselves strictly observed their own tradition of how to wash their hands and their dishes, and they would eat nothing that came from the market unless it had been washed.

And to this Jesus replied: "You reproach us because we do not keep the custom of washing before we eat; but it is not that which enters a man's body that can defile him. It is that which comes out of a man's soul that defiles him, for out of man's soul comes evil: adultery, murder, robbery, avarice, anger, fraud, impudence, envy, calumny, pride, and all evil. All evil comes

out of the soul of man; and only evil can defile a man. Let there be love for your brothers in your soul, and then everything will be pure."

(Matt. XII. 1–8; IX. 9–13; Mark VII. 1–5; 14–23.)

12

Once Jesus went apart from the disciples and began to pray. And when he had finished, they came to him and said: "Master, teach us how to pray."

And he said to them:

"First of all, you must not pray as is often done, that people may see you praying, and praise you for it. If it is done that way, it is done for the sake of men, and it is men who reward it. The soul does not benefit by such prayers. But if you wish to pray, go into a place where no one will see you, and there pray to your Father; and your Father will give you what you need for your soul.

"And when you pray, do not say too

much. Your Father knows what you need, and even if you do not say it at all, He will give you all your soul requires.

" You must pray, first of all, that the spirit of God within us should be holy ; that the Kingdom of Heaven should come into our souls ; that we should live not according to our own will, but according to God's will ; that we should not wish for too much, but only for our daily food ; that our Father should help us to forgive our brothers in their sins, and that He should help us to avoid temptations and evil.

" Let your prayer be this :

" Our Father, Who art in Heaven ! hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as in Heaven. Give us this day our daily bread. And forgive us our sins, as we forgive them that sin against us. And deliver us from temptation and from evil.

" That is the way to pray ; but if you want to pray, think first whether there is

no anger in your heart against any one; and if you remember that there is, then go first and make it up with him; or if you cannot find that man, get the anger against him out of your heart, and only then begin to pray. Only then will your prayer be of use to you."

(Luke XI. 1; Matt. VI. 5–13; Mark XI. 25, 26; Matt. V. 23, 24.)

13

It happened once that Jesus went to dine with a Pharisee. And while he was there, a woman of the town came in. She was one of the unfaithful. She had heard that Jesus was in the Pharisee's house, and came there and brought a bottle of perfume. And she knelt at the feet of Jesus and wept, and her tears dropped on his feet, and she wiped them with her hair, and poured on them the perfume out of her bottle.

And the Pharisee, seeing this, was tempted, and thought that if Jesus were really a

prophet he would have known that this woman was unfaithful and a sinner, and would not have let her touch him.

Jesus guessed what the Pharisee was thinking, and turning to him said :

" Shall I tell you what I am thinking ? "

" Yes, tell me," said the Pharisee.

And Jesus said :

" Two men owed a rich man, one £50 and the other £5. And neither of them had anything to pay with. The rich man forgave both of them the debt. Now, which of the two do you think would love and tend the rich man best ? "

The Pharisee said :

" Of course the one who owed most."

Then Jesus, pointing to the woman, said :

" So it is with you and with this woman. You think yourself righteous, and therefore not owing God much. She considers herself unfaithful, and therefore owing Him much. When I came into your house, you did not give me any water to wash my feet

with, but she has washed them with tears and dried them with her hair. You did not kiss me, but she kisses my feet. You did not give me any oil for my head, but she pours rich perfume on my feet. She thinks herself a great sinner; and therefore it is easy for her to love people. But you consider yourself righteous, and so it is difficult for you to love. But to him who loves much, all is forgiven."

(Luke VII. 36–48.)

14

Another day Jesus was passing through Samaria. He was weary, and sat down by a well, while his disciples went into the town to buy bread. A woman came from the village to fetch water, and Jesus asked her to let him drink. The woman said to him: "Why, you Jews don't have anything to do with us Samaritans. So how can you ask me for a drink?" Jesus answered: "If you knew me, and what I

teach, you would not speak like that, but would give me some water, and I should give you the water of life."

The woman did not understand him, and said, "Where would you get any other water? Here there is no water but this out of the well of our father Jacob."

And he said to her: "He who drinks of your water will want to drink again, but he who drinks of my water will always be satisfied, and will give others to drink of it."

The woman understood that he was talking about godly matters, and said: "But I am a Samaritan, and you are a Jew, so you cannot teach me. Our people pray on this mountain, and you Jews say that God's only house is in Jerusalem."

Jesus said: "That used to be so; but now the time has come when men will pray to the Father, and not on this mountain nor in Jerusalem, but every one will worship the heavenly Father, not in this place or that, but in the spirit and in truth. God is a

spirit, and must be worshipped in spirit and in truth."

The woman did not understand what he said to her, and replied: "I have heard that God's messenger will come, and then everything will be explained."

And Jesus said: "Woman, try to understand what I have told you, and do not wait for anything more."

(John IV. 4–26.)

15

Jesus went through the towns and villages preaching, and he also sent his disciples to places he intended to visit. He told them:

"Many people do not know the blessing of real life. I pity them all, and should like to show them what I know. As a master cannot manage to work his field alone, but calls labourers for the harvest, so I call you. Go to the different towns, and tell of the teaching about the Kingdom of God everywhere. Tell people the commandments of

the Kingdom, and yourselves fulfil those commandments in everything.

"I am sending you like sheep among wolves. Be wise as serpents and pure as doves. First of all, have nothing of your own, take nothing with you: no bag, no bread, no money, only the clothes on your bodies and the shoes on your feet. And do not make distinctions between people. Do not choose the house in which you will stay, but stay at the first house you come to. When you enter, greet the inmates. If they receive you, go in; if not, go to the next house.

"People will hate you for what you say, and will attack and drive you from place to place, but do not be dismayed. When you are driven from one village go to another; and if you are turned out of that, go to a third. You will be hunted, as sheep are hunted by wolves, and will be beaten, and will be taken before the rulers, to justify yourselves to them. And when you are

brought before judges and before the rulers, do not think about what you are going to say, but know that within you lives the spirit of your Father, and He will say what is necessary.

"People may kill your body, but they cannot do anything to your soul, so do not be afraid of men. But be afraid only of your soul perishing with your body, if you swerve from fulfilling your Father's will. That is what you should fear. Not one little bird perishes without your Father's will. Without His will, not a hair falls from your head; and if you are in His care, what have you to fear?"

(Luke x. 1–7; Matt. x. 7–12; 16–31.)

16

And the disciples he sent out went one way, while Jesus with the other disciples went another way, through the villages and hamlets. And once he came into a village, and a woman named Martha asked

him to her house. He went in and began to speak, and Martha's sister Mary sat at his feet, listening, while Martha busied herself getting food ready.

And Martha saw that her sister sat at the feet of Jesus, listening to him; and she came to Jesus and said: "I am doing all the work alone, while my sister sits listening to you. Tell her to come and work with me."

And Jesus said:

"Martha, Martha! You are busy and anxious about many things, but only one thing is necessary. And Mary has chosen that one thing that is necessary, and which no one can take from her. For true life, not food for the body, but food for the soul is needed."

And Jesus told a parable about it:

"A man once had a very good harvest; and thought, Now I will rebuild my barns, and will put up larger ones, and will gather all my goods into them. And I will say to

my soul: 'Here, soul, is plenty of everything. Rest, eat, drink, and live for your pleasure.' But God said to him, 'You fool; this night your soul shall be taken from you, and all you have collected will belong to others.'

"So it happens to everybody who prepares for the life of the body, and does not live for the soul.

"Only he lives a real life who gives up his own will, and is always ready to do the will of God. But he who is anxious about his bodily life destroys his real life."

(Luke x. 38–42; xii. 15–21; ix. 23–5.)

17

Jesus happened to hear some people telling how Pilate had killed some Galileans, and also how a tower had fallen and crushed eighteen men. And Jesus asked the people:

"Do you think those men were particularly guilty of anything? No; we all know that they were not at all worse than

we are. And what has happened to them might at any moment happen to us. All of us may die, to-day or to-morrow. We cannot escape death, so there is no need for us to take care of our bodily life. We know that it must soon end. We must take care of that which does not die—the life of the spirit."

And he explained this by a parable :

"A master had in his garden an apple tree that bore no fruit ; and he said to his gardener, 'It is now three years that I come looking for fruit, and this tree has still no fruit. It must be cut down, for it only takes up room uselessly.' But the gardener said, 'Let us wait a little longer, master, and I will dig round it and manure it, and we shall see next summer. Perhaps it will bear fruit. If it has no fruit next year, then we will cut it down.'

"So it is with us. While we live only in the body, and do not bear the fruit of the spirit, our Master does not cut us down, does

not put us to death, because he expects fruit from us—the life of the spirit. But if we do not bear fruit, we cannot escape destruction. To understand this, no wisdom is needed ; every one can see it for himself. For not only about household matters, but even about things that happen in the whole world, we know how to reason and guess what will happen. When the wind is from the west we say it will rain ; when it is from the south we say it will be fine ; and so it is. How is it that we can foretell the weather, but cannot foresee that we must all die, and that it is not our mortal bodily life, but the immortal spiritual life, that we must preserve ? "

(Luke XIII. 1–9 ; XII. 54–7.)

18

Another time Jesus told the people a parable of what man's life is like. He said :

" There was a rich man who had to go away from home. And before he went he

called his slaves and gave them ten pounds of silver, one pound to each, and he said: 'Work, each of you, while I am away, with what I have given you.' Having said that, he started on his journey. And when he had gone the slaves felt free, and did as they liked. But when the master returned, he called his slaves, and ordered each of them to tell him what he had done with the silver. The first came and said: 'With your pound of silver I have earned ten pounds.' And the master said to him, 'That is well, good servant; you have been faithful in a small thing, so I will give you great things to manage. Be my equal, sharing all my wealth.'

"The second slave came, and said: 'Master, with your pound of silver I have earned five.' And the master said to him: 'You have done well, good slave. You too shall be my equal in the whole of my estate.'

"Then came the third slave, and said:

'Here is your pound of silver, Lord; I wrapped it up in a handkerchief, and kept it, because I know you—you are a severe man. You take where you did not put anything, and reap where you did not sow; and I was afraid of you.' And the master said: 'Foolish slave, I will judge you by your own words. You say that for fear of me you kept my silver and did not use it. If you knew that I am severe, and take where I have not put, why did you not do as I ordered? Had you used my silver, my wealth would have increased, and you would have done what I told you. But now you have not done the very thing I gave you the silver for; so you must not keep it.'

"And the master ordered them to take the silver from him who had not used it, and to give it to them who had worked most. Then the servants said to the master: 'Lord, they already have so much.' But the master said, 'Give it to those who have worked much, for those who use what is

given them get more ; but those who do not use it have everything taken away from them.'

" So it is with the life of men," said Jesus. " The rich master is the Father. His slaves are people. The silver is the spirit of God in man. As the master did not himself work with his silver, but told each of his slaves to work with what was entrusted to him, so our heavenly Father has given men His spirit that they should increase it in themselves, and should use what has been given them. And wise men understand that the life of the spirit is given them to do the will of the Father, and they increase in themselves the life of the spirit, and become sharers in the life of the Father. But unwise people, like the foolish slave, fear to lose their bodily life, and do only their own will, and not the will of their Father ; and so they lose the true life.

" Such people lose that which is most precious—the life of the spirit. And so

there is no more harmful mistake than to consider one's life to be of the body and not of the spirit. One must be at one with the spirit of life. He who is not with it is against it. One must serve the spirit of life, and not one's own body."

(Luke xix. 11–26; Matt. xxv. 14–30; Luke xi. 23.)

19

One day some children were brought to Jesus. His disciples began to turn them away; but Jesus saw this, and said:

"You should not turn the children away. Children should not be sent away, but we should learn from them, for they are nearer to the Kingdom of God than grown-up people. Children do not use bad language, do not bear malice, do not commit adultery, do not take oaths, do not go to law with anybody, and do not know any difference between their own nation and other nations. Children are nearer than grown-up people

to the Kingdom of Heaven. One must not drive children away, but must be careful not to lead them into temptation.

"Temptations destroy men by leading them, under the guise of what is good and pleasant, to do most harmful deeds. If a man gives way to temptation he destroys both his body and his soul. Therefore it is better for one's body to suffer, than to fall into temptation. As a fox that has got its paw into a trap bites off the paw in order to escape, so it is better for every man to suffer in his body than to yield to temptation. It is better not only for a hand or a foot, but even for the whole body to perish, rather than to get to like evil, and become accustomed to it. Temptations bring sorrow to the world. By temptations, all evil comes into the world."

(Matt. XIX. 13, 14; XVIII. 2–9; Luke XVIII. 17.)

20

And Jesus also said that of all temptations the worst is anger.

"A man is angry with his brother for his sins, and thinks that by being angry he can cure his brother of his sins, and forgets that not one of us can judge his brother, because every one of us is full of sin; and before correcting our brother, we must correct ourselves; otherwise we may see a little grain of dust in our brother's eyes, and not see a shaving in our own. And so, if you think your brother has acted badly, choose a time and a place where you can talk with him alone, and tell him gently what you have against him. If he listens to you, instead of being your enemy he will become your friend. But if he will not listen to you, be sorry for him and leave him alone."

And one of the disciples asked: "But if he does not listen to me, and again offends

me ? Am I to forgive him again ? And if he offends me again and again, a third and a fourth and a seventh time, must I even then forgive him ? "

And Jesus answered : " Not only seven times, but seventy times seven, we should forgive ; for as God forgives us all our sins, if only we repent of them, so we must always forgive our brothers."

(Matt. VII. 1–5 ; XVIII. 15–22.)

21

To explain this Jesus told them the following parable :

" A rich man began reckoning up with his debtors. And a debtor was brought to him who owed him a thousand pounds, and who had nothing to pay it with. And the rich man could have sold the debtor's estate, and his wife and children, and the man himself. But the debtor begged for mercy ; and the rich man had pity on him and forgave him the whole debt. And

when he had been let off, a poor man who owed him something came to him and asked to be forgiven his debt. But the debtor who had been let off, would not excuse the poor man's debt, but demanded payment at once. And however much the poor man begged, the other would have no mercy, but cast the poor man into prison. This was noticed, and people came to the rich man, and told him what his debtor had done. Then the rich man called the debtor back to him, and said: 'I let you off the whole of your debt because you asked me; and you should have forgiven your debtor, as I forgave you. But what have you done?' And then the rich man enforced the law against his debtor.

"The same happens to us, if we do not forgive from our hearts all who are guilty towards us. Every quarrel with our brother binds us, and takes us further from our Father. And therefore, not to be removed from God, we must forgive our brothers,

and must live peaceably and lovingly with men."

(Matt. XVIII. 23–35, 18, 19.)

22

Once some Pharisees came to Jesus, and asked him if a man might leave his wife and take another. And Jesus answered:

"You know that a child can be born only of one father and mother. God has arranged it so; and man must not violate what God has arranged. If a man violates what God has arranged, and leaves his wife and takes another woman, he commits a threefold sin—against himself, against his wife, and against other people. He harms himself, because he accustoms himself to dissoluteness. He harms his wife, because, by deserting her, he drives her to do wrong. He harms other people, because he tempts them, by setting them an example of adultery."

And the disciples said to Jesus: "It is

too difficult to live with only one wife. If one must live with one woman till death, no matter what she may be like, then it is best not to marry at all."

Jesus answered them : " One may abstain from marrying at all. But if a man wishes to live without a wife, let him be quite pure and not think about women. It is well for a man who can live such a life ; but if a man cannot do it, let him marry, and live with one wife till death, and not allow himself to be tempted by other women."

(Matt. XIX. 3–12.)

23

One day the collectors of tithes for the Temple came to Peter, and asked him: " Will your Master pay what is due ? " Peter said that he would. And Jesus, hearing this, said to Peter : " What do you think, Peter—from whom does the King take taxes, from his sons or from strangers ? " Peter said, " From strangers."

"So we, if we are sons of God," said Jesus, "need not pay tithes. But in order not to tempt them, pay them; not because we are obliged to pay, but in order not to lead them into temptation."

Another time some Pharisees agreed with the King's officers and came to Jesus, to catch him in his words, and to see whether he would refuse his obligation to the King. They said to him: "You teach everything truly, so tell us, Must we pay taxes to the King?" Jesus said: "Show me with what you pay the taxes to the King." They showed him a coin. On the coin was stamped the King's head. And Jesus pointed to it and said, "Give to the King what is the King's; but what is God's—your souls—give to nobody but God. Your money, property, work—everything that any one asks of you, give to him, but do not do for anybody what is against God's laws."

(Matt. XVII. 24–7; XXII. 15–22.)

24

It happened one day that the disciples of Jesus came to a village and asked to be allowed to spend the night there. But no one would let them in. And the disciples came to Jesus and told Him about it, saying: "Such wicked people live there—they deserve to be killed by a thunderstorm!"

And Jesus was grieved, and said: "You do not understand of what spirit you are. I do not teach how to destroy, but how to save people. How can one wish one's neighbour any ill? In every man lives the same spirit of God as in you, and you must not wish ill to that which is within yourselves."

Another time the Scribes and Pharisees brought to Jesus a woman taken in adultery, and placed her before him, saying: "Master, this woman was taken in adultery, and according to the law of Moses such women must be stoned. What do you say?"

They said that to tempt him. Had he

said that she must be stoned, it would have been contrary to his teaching of love for all; but if he had said that it must not be done, he would have spoken against the law of Moses. Jesus, however, did not answer anything, but stooping low, wrote with his finger in the sand.

They asked him the same thing again. Then he looked up and said: "You say that according to the law she must be stoned—then do it. But let him throw the first stone at her who is sinless." Having said that, he bowed his head, and again wrote on the ground. And the accusers began to go away one after the other, and Jesus was left alone with the woman.

Then Jesus lifted his head, and seeing no one but the woman, said to her: "It seems that no one has condemned you?" She answered, "No one, Lord."

"Then neither do I condemn you," said Jesus. "Go, and sin no more."

(Luke IX. 52–6; John VIII. 3–11.)

25

Jesus taught the people that all men are children of one Father, and that therefore the whole law of God is to love God and one's neighbour.

And one lawgiver, knowing this, and wishing to catch Jesus in his words, and to show him that all men are not equal, and that men of different nations cannot be equally the sons of God, asked Jesus: "You teach us to love our neighbour. But who is my neighbour?"

Jesus answered him by a parable, and said:

"There was a rich Jew; and it happened that once, as he was returning home, he was attacked by robbers, who beat him, robbed him, and left him by the roadside. A Jewish priest passed by, and saw the wounded man, but passed on without stopping. And another Jew, a Levite, passed and he also saw the wounded man, and went by. Then a man of another

nation, a Samaritan, came along the road, and he saw the wounded man; and—without considering that the Jews did not look upon Samaritans as neighbours, but as foreigners and enemies—he pitied the Jew, lifted him up, and took him on his ass to an inn. There he washed and dressed his wounds, paid the innkeeper for him, and only left when the Jew could do without him.

"You ask, Who is one's neighbour?" said Jesus. "He in whom there is love considers every man his neighbour, no matter what nation he may belong to."

(Luke x. 25–37.)

26

The teaching of Jesus spread more and more; and the Pharisees grew more and more angry with him. They said to the people: "Do not listen to him; he is deceiving you. If you were to live by his commandments there would be more evil than there is now in the world."

Jesus heard this, and said to them :

" You say that if I teach the people not to seek for riches, but to be poor ; not to be angry, not to demand an eye for an eye and a tooth for a tooth, but to bear all things and love everybody—I do away with evil by evil, and that if men followed my teaching their life would be worse than it was before. You say that in place of the old evil there would be a new evil. That is not true. It is not I who put one evil in place of another, but it is you who drive out evil with evil. You wish to destroy evil by threats, executions, oaths, and by killing. But evil still does not get destroyed. And it cannot be so destroyed, for no power can destroy itself. I do not drive out evil by such means as you use. I destroy evil by good. I destroy evil by calling on men to fulfil those commandments which will save them from all evil."

(Matt. XII. 24–8.)

27

One day his mother and brothers came to Jesus, and could not get to him, because there were so many people around him. And a man noticed this, and came to Jesus and said: "Your relations, your mother and brothers, are standing out there, and wish to see you."

And Jesus said: "My mother and my brothers are those who know the will of the Father, and do it.

"For every man the will of God his Father should be more important than his father, his mother, his wife, his children, his brothers or his sisters, or than all his property, and even than his bodily life.

"In worldly matters every reasonable man, before he begins doing anything, reckons out if what he means to do is profitable, and if it is profitable he does it, and if not, he does not do it. Any one who wishes to build a house, before beginning,

sits down and counts how much money will be needed, how much he has, and whether it will be enough to complete the house ; so that it should not happen that, having begun to build, he is unable to finish, and has only wasted his strength and his time. And every king, if he wants to go to war, first considers whether with 10,000 men he can fight against 20,000. If he reckons out that he cannot, he sends messengers to make peace, and does not fight.

" So every man must understand that all that he looks upon as his : his family, his property, and his bodily life itself, will be taken from him to-day or to-morrow, and that the one thing that is his, and can never be taken from him, is his spiritual life, and that he can and must care only about that."

Hearing this, a man said : " It is well if there be a spiritual life ; but how if we give away everything, and there is no such life ? "

To this Jesus replied :

" Every one knows that there is a spiritual

life, and that it alone does not die. You all know that, but you do not act on what you know—not because you doubt it, but because you are diverted from real life by false cares."

And he told them this parable :

" A master prepared a feast, and sent his servants to invite the guests ; but the guests refused to come. One said, ' I have bought some land, and must go and see it.' Another said, ' I have bought some cattle, and must go and plough with them.' A third said, ' I have married, and it is my wedding-feast.' So the servants returned, and told their master that no one would come. Then the master sent to invite the beggars. The beggars did not refuse to come, and they feasted.

" In the same way, only when men are free from bodily cares do they know the spiritual life."

(Luke VIII. 19–21 ; Matt. XII. 46–50 ; Luke XIV. 26–33, 15–24.)

28

Once a young man came to Jesus, and knelt down before him, saying: "Good Master, tell me what to do to get eternal life."

Jesus answered: "Why do you call me good? No one is good but God. You know the commandments. Keep them."

And the young man asked: "Which? There are many commandments."

Jesus answered: "Do not kill, do not commit adultery, do not lie, do not steal, do not offend any one, and honour your father and mother."

And the man said: "I have kept these commandments ever since I was a boy."

Jesus looked at him and felt fond of him, and said: "One thing you lack. Go, sell all you have, and divide it among the poor."

And the young man was troubled, and went away without replying, for he was very rich.

And Jesus said to his disciples :

" You see how hard it is for a rich man to enter into the Kingdom of Heaven ! " The disciples were dismayed at these words, but Jesus repeated them, saying, " Yes, children ; it is very, very hard for a rich man to enter the Kingdom of God. It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven." And they were still more dismayed, and said among themselves : " How can one live, if one must not have anything ? One would freeze, and starve." But Christ said : " It only seems frightful to the physical man ; but to the spiritual man it is easy. He who believes and tries it, will see that this is true."

(Mark x. 17–27 ; Matt. xix. 18.)

29

Jesus also said : " You cannot serve two masters at the same time : God and riches ; the will of the Father, and your own will.

You must choose between the two; and serve the one or the other."

The Pharisees, who liked riches, heard this, and laughed at the words of Jesus. And he said to them: "You think that because men honour you for your riches, you are really honourable? No! God does not look at what is outside, but at the heart. Things that men think much of are worthless in God's sight. It is not the rich, but the poor who enter the Kingdom of Heaven."

Jesus knew that the Pharisees believed that after death some people go to hell and some to heaven, and he told them this parable about riches:

"There once lived a very rich man; he feasted, dressed in fine clothes, and made merry every day. And in the same place there lived a scabby beggar, called Lazarus. Lazarus came into the rich man's courtyard hoping to get some of the scraps left over from the rich man's table. But he got

none, for the rich man's dogs ate up the scraps; and they also licked Lazarus' sores. The rich man and Lazarus both died. And the rich man, in hell, saw Abraham in the distance, and scabby Lazarus with him. And the rich man said:

"'Father Abraham, I dare not trouble you; but I see with you scabby Lazarus, who used to lie at my gate; send him to me, and let him dip his finger in water to cool my throat, for I am burning with fire.' But Abraham said: 'Why should I send Lazarus into the flames to you? You had all you wanted in the other world, and Lazarus had nothing but sorrow. I should like to do what you ask, but I cannot, for there is no communication between us and you.' Then the rich man said: 'If it is so, Father Abraham, at least send Lazarus to my house. I left five brothers, and am sorry for them. Let him tell them what riches bring, lest they too come to the torment I suffer.' And Abraham said,

'They know it. Moses and all the prophets have told of it.' But the rich man replied, 'Still, it would be better if some one rose from the dead and went to them: it would make them bethink themselves.' But Abraham replied, 'If they do not listen to Moses and the prophets, neither would they hear though some one rose from the dead.'"

(Luke XVI. 13–15, 19–31.)

30

After this Jesus went into Galilee, and lived there with his parents. And when the Jewish Feast of the Harvest came, the brothers of Jesus prepared to go up, and asked Jesus to come with them to the Feast. They did not believe in his teaching, and said to him: "There now! You say that the Jewish worship of God is wrong, and that you know the right way to worship God by deeds. If you really think that you know what no one else knows, then come with us to the Feast—there will be many people

there, and you can announce your teaching to them all. If they all believe you, your disciples will see that you are right. Why hide? You say that our worship of God is wrong, and that you know the right way: well then, show it to everybody!"

And Jesus said to them: "There is a time for everything. I will go when the time comes." So his brothers went away, but he stayed behind.

There were many people at the Feast, and they disputed about the teaching of Jesus. Some said his teaching was true; others that his teaching only disturbed the people. When the Feast was half over, Jesus himself came to Jerusalem, and went into the Temple. In the porch of the Temple were cattle: cows and bulls, as well as sheep, and cages of pigeons, and money-changers who sat beside counters with money. All this was wanted for the sacrifices to God. But Jesus, entering the

Temple, and seeing many people there, first of all drove the cattle out of the Temple, and let the pigeons go, and upset the tables of the money-changers, and then said to the people :

" The prophet Isaiah said : ' The house of God is not the Temple in Jerusalem, but the whole world of God's people.' And the prophet Jeremiah also said : ' Do not believe the false saying, that this is the house of the Eternal ; do not believe it, but change your lives and do not judge falsely, nor oppress the stranger, the widow and the orphan ; do not shed innocent blood, and do not go into the house of God and then say : " Now we can safely do wrong." Make not my house a den of thieves. I, God, do not rejoice at your sacrifices, but I rejoice at your love of one another.' Understand that these words of the prophet mean : ' The living temple is the whole world of people, when they love one another. We must serve God not

in a Temple, but by living in the spirit, and by good actions.' "

All the people listened and wondered at his words, and asked one of another, " How does he, without learning, know all this ? " And Jesus heard that everybody was astonished at his words, and he said : " My teaching is not mine, but His who sent me ; for he who invents for himself looks for fame from men, but he who seeks for that which He who sent him wants, is true, and there is no falseness in him. I only teach you to fulfil the will of the Father. If you begin to fulfil the will of God, you will know that I have not invented what I say, but that this teaching comes from God."

And many said : " People say he is a false Prophet, but here he speaks openly before everybody, and no one says anything against him. The only thing that prevents one believing that he is the Messiah (God's Messenger) is that it is written that when the Messiah comes, no one will know where

he came from; but we know this man, and his whole family."

Then Jesus said to them: "You know me, and where I come from in the body, but you do not know where I come from in the spirit. You do not know from whom I come in the spirit, though He is the only one you need know. If you had been told that I am the Messiah, you would have believed in me, the man; but you do not believe the Father, Who is in me and in you. One must believe only the Father."

(John VII. 1–29; II. 13–16; Matt. XXI. 13; XII. 7.)

31

And many of the people, seeing all this and hearing him, said: "He really is a prophet." Others said: "This is the Messiah." But some said: "Can the Messiah come from Galilee? It is said in the Scriptures that the Messiah will come

from the seed of David, out of Bethlehem, the place David came from."

And there arose a dispute about him, and an agitation sprang up among the people.

Then the High Priests sent men to seize him, but the men could not make up their minds to do so; and when they returned to the High Priests and Pharisees, the latter asked them: "Why have you not brought him?" And they replied: "No man ever spoke like this man."

The Pharisees said to them: "Have you too been led astray? Do any of the rulers, or of the Pharisees, believe in him? Only the accursed people believe in him, and they do not know the law."

And they all returned to their homes.

But Jesus went to the Mount of Olives, and spent the night there with his disciples; and in the morning he came again to the Temple, and many people came to listen to him, and he taught them again, saying:

"My teaching gives light to the world. He who accepts it will not walk in darkness, but will see clearly what is good and what is evil. I teach what my Father, the Spirit who sent me, teaches to every man."

And they asked him: "Where is your Father?"

He replied: "If you knew me, you would know my Father also."

They asked him: "Who are you?"

He said: "I am that spirit which had no beginning and will have no end. I am the Son of Man, but I acknowledge the spirit of God to be my Father. When you raise up in yourselves the Son of Man, you will know who I am, and will understand that I do nothing of myself, and say nothing of myself, but do and say only what my Father has taught me."

(John VII. 40–9, 53; VIII. 12–29).

32

The Jews surrounded Jesus, and said: "All you say is difficult to understand, and does not agree with our Scriptures. Do not torment us, but tell us plainly: Are you the Messiah who, according to our Scriptures, is to come into the world?"

And Jesus answered them: "I have already told you who I am, but you do not believe it. Do what I tell you, and then you will understand who I am, and why I have come. He who follows me and does what I say—he who understands my teaching and fulfils it—is with me and with the Father. I and the Father are one."

And the Jews were offended by these words, and took up stones to kill him.

And he asked them: "Why do you want to kill me?"

They answered: "We want to kill you because you, a man, make yourself out to be God."

And Jesus answered them : " I said that I am a son of God, and am one with the Father when I do His will. He who acknowledges himself to be a son of God ceases to be a slave, and receives everlasting life. As a servant does not live always in his master's house, but the master's son always lives at home, so a man who lives in the spirit is united with the Father, and lives eternally. I tell you truly that he who keeps my word will never see death."

Then the Jews said to him : " Now we know that there is a devil in you. Abraham is dead, and the prophets are dead, yet you say that he who fulfils your words will never see death. Are you greater than our Father Abraham ? Abraham is dead, and the prophets are dead, but he who fulfils your words will not see death ! "

And Jesus said : " Truly, truly I tell you, before Abraham was, I am."

Jesus was speaking about that spirit of God which lived in him and lives in every

man, and which has no beginning and no end; but they did not understand it.

The Jews did not know what to do with him, and could not get him convicted. And he went beyond the river Jordan, and stayed there.

(John x. 24–38; viii. 34–59.)

33

Once, when Jesus was returning to Jerusalem, two of his disciples, James and John, came to him and said, "Master, promise us that you will do what we ask."

Jesus said: "What do you want?"

They replied: "That we may be your equals."

But Jesus said: "You do not yourselves know what you are asking. Every one can enter the Kingdom of Heaven by his own efforts, but no one can do it for another."

And Jesus called the other disciples to him and said: "Worldly men consider who is higher and who is lower among

them; but among you, none should be higher and none lower. Among you he who serves every one will be the highest. He who wants to be first among you, let him think himself the last; for it is the Father's will that the Son of Man should live not to be served, but to serve everybody, and to give his bodily life for the life of the spirit."

(Mark x. 35–45.)

34

About this, Jesus told them another parable. He said:

"A master went out early one morning to hire labourers for his vineyard, and having agreed to pay them a shilling a day, sent them into his vineyard. Then at breakfast time he went out again, and saw other men without work, and said to them: 'You, too, may go into my vineyard, and I will pay you what is right.' And they went. He did this again at the dinner

hour, and in the afternoon. And when it was already evening, he again found men without work, and said to them : ' Why do you stand here all day without work ? ' They said : ' No one has hired us.' And he said : ' Go you, too, into my vineyard, and you shall be paid what is right.'

" When the time for payment came, the master of the vineyard said to his steward : ' Call the labourers and pay them all equally, beginning with the last and up to the first.' And those who came in the evening received a shilling.

" Then those who had been hired first, thought they would receive more ; but they, too, received a shilling each. Then the first ones began to grumble at the master of the vineyard, saying : ' These men only worked one hour, but we worked all day from the morning, and you make them equal with us.'

" The master told them : ' You should not grumble. Did you not agree to work

for a shilling? Take what is due to you, and go. If I wish to give to the last as much as to the first, may I not do as I like with my own? You are offended at my being kind, and are jealous of your brothers. That is not right.'

"And so it is with men: whether a man does what God wishes him to do early or late, all will receive equally, the last the same as the first."

(Matt. xx. 1–16.)

35

And Jesus explained this by another parable. He said:

"A man had two sons, and the younger wished to go away from his father, and said: 'Father, give me my share of the property.' And his father did so. Then the younger son took his share, and went to a foreign country. There he wasted all he had, and became quite poor, and he sank so low that he had to go as a swineherd. And he had

nothing to eat but the acorns that were given to the pigs. And he thought about his life, and said to himself: 'I was wrong to leave my father. At my father's there was plenty of everything, and even his labourers have enough to eat; while here I eat pigs' food. I had better go to my father, bow down at his feet, and say: "I have sinned, father, towards you, and am not worthy to be your son. Take me back as a labourer."'

"Thinking this, he went back to his father; and when he came near the house his father saw him, and went out to meet him, and took him in his arms and kissed him.

"And the son said: 'Father, I have sinned against you, and am not worthy to be your son.' The father did not answer these words, but ordered his servants to bring the best clothes and good shoes; and he made his son put them on. And he also ordered a servant to kill a fatted calf.

And when everything was ready, the father told those of his household: 'This son of mine was dead, and is alive again, he was lost, and is found. Let us feast in honour of this joy.'

"And when they had all sat down to table, the elder son came back from the fields, and saw that there was feasting in the house. And calling a labourer, he asked him: 'Why are our people feasting?' And the labourer answered: 'Have you not heard that your brother has returned, and your father is rejoicing?'

"The elder brother was offended, and did not enter the house. But his father came out to him, and called him. Still the elder son would not enter, but said to his father: 'I have worked for you so many years, and never disobeyed your orders, yet you never killed a fatted calf for me! My younger brother went away and wasted all his property with drunkards, and now you make such a feast for him.'

"And the father answered the elder son: 'You are always with me, and all that is mine is yours. And you should not be hurt, but glad, that your brother who was dead is now alive again, and after being lost has now been found.'

"That is the way God receives all, when —sooner or later—they return to the Father and enter the Kingdom of Heaven."

(Luke xv. 11–32.)

36

One day Jesus said to his disciples: "Tell me, how do people understand my teaching?" And they answered: "Some think that you teach the same that John did; others say that you teach what Isaiah taught, and others say your teaching is like Jeremiah's, and that you are a prophet."

"Yes," said Jesus, "but how do you understand my teaching?"

And Simon Peter said: "I think you teach that the spirit of God lives in every

man, and that therefore every man is a son of God." Jesus said to him: "You are happy, Simon, to have understood this. No man could have shown this to you, but you have understood it because God dwells in you. It is not I by my words that have shown it to you, but God, my Father, has Himself shown it to you."

At this time Jesus told his disciples that in Jerusalem he could not escape attacks and insults from those who did not believe his teaching; but that if they killed him, they would only kill his body, and not that spirit of God which lived in him.

Hearing these words, Peter was very sorry, and took hold of the hand of Jesus, and said to him: "Don't go to Jerusalem."

Jesus answered: "Do not speak so. If you are afraid of suffering and death for me, that shows that you do not think of what is godly, but only of what is human. In this life people who live for the Kingdom of God must suffer, because the world loves

its own, and hates what is godly. Men of the world always have tormented those who fulfilled the will of the Father."

And, calling the people and his disciples, Jesus said: "He who wishes to live according to my teaching, let him give up his bodily life, and be ready to bear all sufferings, for he who fears for his bodily life will lose his true life; but he who gives up his bodily life will save his real life. And let him who wishes to fulfil my teaching, do so not in words but in deeds."

Then he told them this parable:

"A man had two sons; and said to the first: 'Go and work in my garden.' And the son said: 'I won't!' but afterwards repented, and went. And the father went to the second son and said the same to him. The second son answered: 'I will go at once.' But he did not go. Which of the two fulfilled his father's will?"

And the disciples said: "The first."

And Jesus said: "And I tell you that

the publicans and adulterers will enter the Kingdom of God before those who talk, but do not act."

(Matt. XVI. 13–17; 21–25; XXI. 28–31.)

37

Then the disciples said to Jesus: "Your teaching is hard. Increase our belief that, if we live as you teach us, it will be well with us."

Jesus understood that they wished to know about the reward for a good life, and he said to them:

"Faith is not the belief in rewards; but faith is a clear understanding of what life is. If you clearly understand that your life is in the spirit of God, you will not expect any reward. A master does not thank a servant for doing his duty. And a servant, if he understands that he is a servant, is not offended at this, but does his work and knows that he will receive what is due to him. So you, too, should fulfil

the will of the Father, and understand that you are servants ; and when you have done your duty, do not expect reward, but be content with what you get. We must not be anxious to receive reward, but must be anxious not to destroy the life given us to enable us to fulfil the will of the Father. Therefore always be ready, like servants who are expecting their master. The servants do not know whether he will return soon or late, but have to be always ready.

"And so it is in life. Always, at every moment, one must fulfil the will of God, not saying to oneself : 'Then or there, I will do so-and-so."

"Therefore, live always in the spirit and in the present. For the life of the spirit there is no such thing as time. Take care that you do not burden yourselves, or befog yourselves with drink, over-eating, or cares, but let the spirit of God always rule over your bodies."

(Luke XVII. 5–10 ; XII. 36–40 ; XXI. 34.)

38

And Jesus told them another parable, to show how people should live. He said:

"A master planted a garden, and dug it, and arranged it, and did everything to make it yield as much fruit as possible. And he sent labourers into the garden to work, gather the fruit, and pay him according to agreement. And when the time came, the master sent a servant to receive the payment; but the labourers had forgotten that the garden had not been planted and arranged by them, and that they had come when it was quite ready; and they drove away the master's messenger empty-handed, and lived in the garden as if they were the masters, not considering that the garden was not theirs, and that they lived in it by permission of the master. Then the master sent his steward to remind the labourers that the payment was due; but they drove him away too. Then he sent

his son. But the labourers thought that if they killed the son they would be left to themselves. And so they killed him.

"What was the master to do? He could only turn out the labourers, and send others in their place.

"The master is the Father; the garden is the world; the labourers are men; the payment is the life of the spirit; the messengers from the master are holy men who remind people that they should live not for their bodies, but for the spirit.

"People who have gone astray imagine that life is given them for bodily welfare, and not for the fulfilment of the will of the Father, and they kill in themselves the life of the spirit, and so lose their real life."

(Mark XII. 1–9.)

39

After this Christ again came to Jerusalem, and spoke to the people in the Temple about the bad life of the Pharisees.

He said :

" Beware of the teaching of the Scribes, who call themselves the orthodox teachers. Beware of them, for they have taken the places of the real teachers, the prophets. They have taken for themselves the right to teach men the will of God. They talk, but do not do what they teach. They wish to be teachers, and therefore try to show off : they dress themselves up, give themselves titles, but do nothing useful. Do not believe them. Remember that no one should call himself ' Teacher.' These self-styled, orthodox teachers of truth think one can be led to God by external ceremonies and vows, and they do not see that the external does not matter, but that all that is important is in the soul of a man. They fulfil what is external and easy, but what is really necessary and difficult (love, mercy, and truth) they leave alone. All they care about is to keep the outward law, and by outward means get others to accept it.

Therefore they are like painted coffins: clean outside, but abominable within.

"Outwardly they honour the saints and martyrs; but really it is they that tormented and killed the saints. They were, and are, the enemies of all that is good. From them comes all the evil in the world, for they hide what is good, and call evil good. And that is a thing one must fear most of all, for you yourselves know that any mistake may be set right, but that if people make a mistake as to what is good, it is a mistake that cannot be set right. And that is just what these self-styled pastors do."

After that Jesus said: "I wished to unite all men here in Jerusalem, so that they should live loving one another, and serving one another; but these people only know how to kill those who teach what is good."

And having said this, he left the Temple.

And Jesus said: "I tell you truly, that this Temple will fall in ruins with all its ornaments, and nothing will be left of it.

But there is a Temple of God—the hearts of those that love one another."

And they asked him, "When will that Temple be?" And he answered: "It will not be soon. For a long time people will use my teaching to deceive others, and this will cause wars and commotions, and there will be great lawlessness and little love.

"But when everybody has understood the true teaching, then evil and temptations will come to an end."

(Luke XX. 46; Matt. XXIII. 1–39; Mark III. 28, 29; Matt. XXIV. 1–14.)

40

The Scribes and Pharisees tried as hard as they could to destroy Jesus. They assembled in council, and began to discuss how to do it. They said: "This man must be stopped. He makes his teaching so persuasive that if he is left alone, every-

body will believe him, and will abandon our religion. Half the people already believe in him; and if all believe his teaching that all men are sons of one Father, and that all are brothers, and that there is nothing in our Hebrew people different from other nations, the Romans will come and conquer us, and there will no longer be a Hebrew kingdom."

And the Scribes and Pharisees long discussed the matter. They wished to kill Jesus, to rid themselves of him; but were afraid of the people, and dared not do it.

Then their High Priest, whose name was Caiaphas, said: "You need not be so much afraid. One man has sometimes to be killed to save a whole nation. And if we do not put an end to this man, the whole nation will perish; or if it does not perish, it will be scattered, and will abandon our one true faith. So we must not hesitate to kill Jesus."

And when Caiaphas had said this, all

agreed with him, and decided to kill Jesus. And they would at once have taken him and killed him, but Jesus was not in Jerusalem, and they did not know where he was.

But when the Feast of the Passover drew near, the High Priests thought Jesus would be sure to come with the other people to the Feast, and they told their servants that if any one saw Jesus, he should bring him to them.

And really, six days before the Passover, Jesus said to his disciples: "Now let us go to Jerusalem." But the disciples knew that the High Priests wished to kill him, and they begged him not to go to Jerusalem. They said: "The High Priests have decided to stone you. If you go there they are sure to kill you."

Jesus answered: "Only he who walks in darkness stumbles and falls; but he who walks in the daylight does not stumble. A man cannot err who lives in the light of

God's will, and does as God wishes. Such a man cannot be afraid. Come to Jerusalem."

And they got ready and went.

(John xi. 47–57, 7–10.)

41

When they heard in Jerusalem that Jesus was coming, the people went out to meet him, surrounded him, put him on an ass, ran before him, and broke twigs from the trees and threw them on the road, shouting: "Here is our true King! He has told us about the true God!" And so Jesus rode into Jerusalem. And the people asked: "Who is that?" And those who knew him said: "It is Jesus, the Prophet from Nazareth in Galilee."

When he had ridden up to the Temple, Jesus got off the ass, entered the Temple, and began to teach the people. And the Pharisees and priests saw him, and said to one another: "See, what that man is

doing! All the people are going after him!"

They would have liked to take him at once, but dared not, because they feared the people. And they planned how to do it without provoking the people.

So Jesus, quite undisturbed, taught the people. Besides Jews, there were in the Temple heathen Greeks also. The Greeks had heard that the teaching of Jesus was not for Jews only, but for all men, and they wanted to hear him. They told this to Philip, and Philip told Andrew.

The disciples were afraid of bringing Jesus and the Greeks together. They feared that the people would be angry with Jesus for making no difference between the Jews and other nations; and at first they could not make up their minds to tell him what the Greeks wanted; but at last they told him.

Hearing that the Greeks wished to be his disciples, Jesus was at first taken aback.

He knew that if he did not make any distinction between Jews and heathens, the Jews would be angry with him. But he soon recovered, and said: "There is no difference between Jews and heathens; the same Son of Man is in all men. Though I perish for it, the time has come to acknowledge the Son of Man, the one spirit of God in all men. A grain of wheat becomes fruitful only when it itself perishes. And a man bears fruit only when he gives his life to fulfil the will of God. He who loves his bodily life, lessens his spiritual life; but he who is ready to give up his bodily life, receives spiritual life.

"My soul is now in conflict, whether I am to yield to considerations of my temporary life, or to do the will of the Father. But can I, now that the time has come when I ought to do that for which I was sent into the world, say: 'Father, deliver me from what I ought to do'? I cannot say that, but can only say: 'Father,

make Thyself felt within me, that I may glorify the Son of Man, and unite all men together.' "

And the Jews replied to this, saying: "We know that the Christ must come, but we do not understand what you mean by 'glorifying the Son of Man.' "

And Jesus replied: "To glorify the Son of Man, is to live in the spiritual light. And we all have the spiritual light in us. To glorify the Son of Man above that which is of the earth, means to believe that the spirit of God lives in every man. He who believes my teaching does not believe me, but the spirit of God; and the spirit of God gives life to the world, and lives in each one of you. And he who understands my teaching knows *that* spirit, for that spirit lives in him, and gives life to the world. If any one hears my words and does not understand them, I do not blame him, for I have come not to blame, but to save. He who does not understand my words does not

believe in the spirit of God, for what I say I do not say from myself, but from the spirit of the Father. And the spirit of the Father lives in me. What I say, the spirit told me."

And, having said this, Jesus went away, and again hid from the High Priests.

(Matt. XXI. 7–12; John XII. 19–36; 44–50.)

42

And many of the rich and powerful among those who heard these words believed the teaching of Jesus; but they were afraid to confess this before the Pharisees; for not one of the Pharisees acknowledged that teaching. They did not acknowledge the truth of the teaching, for they were used to believe human teaching, and not God's.

And again the High Priests and Scribes met in the Court of Caiaphas, and began considering how to seize Jesus secretly,

to kill him. They were afraid to take him openly. And one of the first disciples of Jesus, Judas Iscariot, came to their meeting, and said: "If you are afraid to seize Jesus openly, before the people, I will find a time when there will be few people with him, and I will show you where he is, and then you can take him. What will you give me for it?" And they promised him thirty pieces of silver. Judas agreed, and from that time began to look for an opportunity to deliver Jesus to the High Priests, that they might seize him.

Meanwhile Jesus had again gone away from Jerusalem, and he had only his disciples with him. And when the first day of the Feast of Unleavened Bread came round, the disciples asked him: "Where shall we keep the Feast of the Passover?" And Jesus said: "Go into one of the villages and enter the first house, and say you have no time to prepare for the Passover, but that

you ask to be allowed to keep the Feast there."

The disciples did so, and went into the village, and there went to the first house, and the master of the house let them in.

When they had all come—Jesus and his twelve disciples, with Judas Iscariot among them—they sat at a table to keep the Feast of the Passover. And Jesus guessed that Judas had promised to give him up to the Pharisees to be killed, but he did not wish to repay Judas evil for evil, and to accuse him before all the disciples; but as he had always taught his disciples to love, so now he only wished to soften the heart of Judas by love.

And, when he and his twelve were all seated at the table, Jesus took some bread, broke it into twelve pieces, and gave a piece to each of them, saying: "This is my body, take and eat it." And then he poured wine into a cup, and handed it to the disciples, saying: "Drink, all of you, out of this cup. It is my blood."

And when, one after another, they had drunk wine out of the cup, he said: "Yes, this is my blood, which I am shedding for the sins of the world." And having said this, Jesus rose from table, took off his outer garment, tied a towel round him, took a jug of water, and said that he would now wash the feet of all the disciples. He first came to Peter, but Peter moved away, saying: "Can a master wash his disciples' feet?" Jesus said: "It seems strange to you that I want to wash your feet, but you will soon know why I do it. I do it because, though you are pure, you are not all of you pure."

Jesus was thinking of Judas when he said this.

And Jesus washed the feet of all the disciples, including Judas. And when he had done it and had put on his garment, he spoke to all the disciples, and said:

"Do you know now, why I did this? I did it that you should always do it to each

other. I, your Master, do it to show you how to behave to those who injure you. If you understand this, and will act so, it will be well with you always."

And having said this, Jesus became sad, and added: "Yes, yes! One of those whose feet I washed will betray me!"

The disciples looked at each other, and did not know whom he meant. And one of the disciples was sitting close to Jesus, and Simon Peter nodded to him, that he should ask Jesus whom he meant. He did so, and Jesus said: "It is he to whom I shall give a piece of bread." And he gave a piece of bread to Judas Iscariot, and said to him, "What you want to do, do quickly!" At first no one understood what Jesus' words meant; but Judas understood them, and as soon as he had taken the piece of bread he rose and went out; and when the disciples understood what was happening, it was too late to try to catch him, for the night was dark.

And when Judas had gone, Jesus said: "Children, I shall not be with you long. Don't reason about my teaching, but, as I said to the Pharisees, do what I do. I give you one new commandment: as I have loved all of you to the end, so you also should always, and to the last, love one another and love all men. In this commandment lies my whole teaching. Only by keeping this commandment can you be my disciples. Love one another and love all men."

(John XII. 42, 43; Matt. XXVI. 3–5; 14–28; John XIII. 2–35.)

43

He also said to his disciples: "Life consists in coming nearer and nearer to the perfection of God. That is the way. I follow it, and you know the way."

Then Thomas said to him: "No, we do not know where you are going, and so we cannot know the way."

Jesus answered: "I am going to the Father, and my teaching is the way to Him. One cannot unite with the Father of life, except through my teaching. Fulfil my teaching about love, and you will know the Father."

Philip said: "Show us the Father."

And Jesus replied: "How is it you do not know the Father? My teaching is that I am in the Father, and the Father in me. He who lives by my teaching, and fulfils my commandments, will know the Father. I shall die, and worldly men will not see me, but my spirit will not die, and you will live by it. And then you will understand that I am in the Father, and the Father in me."

And Judas (not Iscariot), but another, asked: "Why, will your spirit come only into us, and not into all men?"

And Jesus said in reply: "The Father loves him who fulfils my teaching, and my spirit lives in him. But the Father does

not love him who does not fulfil my teaching, and his spirit does not live in that man. My teaching is not my own, but the Father's.

"This is all I can tell you now. But my spirit, the spirit of truth, will enter into you afterwards, and will show you all, and you will then remember and understand much that I have told you. And when you understand it, you will have peace: not peace such as worldly people have, but such peace of the spirit that you will fear nothing.

"Why are you sorry that I am leaving you? I am going to the Father, and from Him I shall return to you as the spirit of truth, and shall enter your hearts. You should not sorrow at my death, but be glad; because instead of me—my body—you will have my spirit in your hearts, and that is better for you."

(John XIV. 1–28.)

44

" If you will be guided by my law of love, and will fulfil that law, you will have all you desire, for it is the will of the Father that you should have what you desire. As the Father has given me what is good, so I give you what is good. If you fulfil my commandment as I fulfil my Father's commandment, you will be blessed. My commandment is that you love one another as I love you ; that is, so that you are ready to give up your bodily life for love. You are equal to me, if you do what I have taught you. I do not consider you as slaves, but as equal to myself, for I have explained to you all that I have understood from the Father, and you can do what I do. I have given you the only true teaching ; and that teaching gives the only true welfare.

" The whole teaching is to love one another. Do not be surprised if the world hates you and persecutes you, for my

teaching is hateful to the world. If you were at one with the world it would love you. But I have separated you from the world, and therefore it will hate and persecute you. If they persecute me, they will persecute you also. They cannot help doing it, for they do not know the Father. I told them who their Father is, but they would not listen to me. They have not understood my teaching, for they did not understand what I told them about the Father. And on that account they have hated me yet more.

"I should say much more to you, but it would be difficult for you to understand it now. But when the spirit of truth enters into you, it will show you the whole truth, for it will not tell you anything new or of its own, but it will tell you that which is from God, and will show you the way in all the events of your life. This spirit within you will tell you the very same that I tell you." (John xv. 7–26; xvi. 12–15.)

45

After that Jesus lifted his eyes to heaven, and said: "My Father, Thou hast given thy son the freedom of life, that he may receive true life. True life is to know the true God. And I have shown Thee to men. I have done what Thou hast ordered me to do. They were Thine before, but according to Thy will I have shown them the truth: that Thou art within them, and they have recognized Thee. They have understood that all that is within me is within them also, and that it all comes from Thee. They have understood that all that is mine is Thine, and all that is Thine is mine. I am no longer of the world, but am going to Thee; but they are in the world, and therefore I pray Thee, Father, keep them in the truth! I do not pray that Thou shouldst take them out of the world, but that Thou shouldst deliver them from falsehood, and strengthen them in Thy truth; that they

should all be one : as Thou art in me and I in Thee, that they also should be in us. That all should be united into one, and that men should understand that they were not born of their own will, but that Thou, loving them, hast sent them into the world, as Thou hast sent me.

" Righteous Father ! the world does not yet know Thee, but I know Thee ; and they have learnt to know Thee through me. And I have explained to them that Thou, loving them, hast given them life, that Thy love for them should return from them to Thee ! "

(John xvii. 1–26.)

46

Then Jesus rose, and went with his disciples on to the Mount of Olives. And on the way he said to them : " Yes, the time has come when, as is said in the Scriptures, the shepherd will be killed, and the sheep will be scattered. So it

will be with you. I shall be taken, and you will run away."

"No, I will not run away," said Peter; "though everybody else ran away, I would never leave you. With you I am ready to go anywhere: to prison or to death!"

But Jesus said: "Do not boast beforehand of what you will do. It may be that to-night, before the cocks crow, you will deny me not once but three times."

"On no account," said Peter; and the other disciples said the same.

When they came to the Garden of Gethsemane, Jesus said to them: "Wait here a little while. I wish to pray." And he took with him only Peter and the two sons of Zebedee. And he said to them: "I am sorrowful. Stay with me."

And he went a little way from them, and lay on the ground, and began to pray, saying: "My Father! deliver me from what awaits me!" Then he was silent for a short time, and added: "But all the

same, let not my will, but Thy will be done, and let it not be as I wish, but as Thou wishest ! "

Then he rose, and went to his disciples. But they had fallen asleep ; and Jesus awoke them, and said : " Be strong in spirit. Only the spirit is strong, the flesh is weak."

And again Jesus went aside, and again he began to pray, and said : " My Father ! Thy will be done ; not my will, but Thine ! "

And having said that, he returned to the disciples and saw that they were again asleep. And he went from them a third time, and again said : " My Father ! not my will, but Thine be done ! "

Then he returned to the disciples and said to them : " Come now, I am going to give myself up into the hands of the worldly."

(Matt. xxvi. 30–46.)

47

And just when he had said this Judas Iscariot appeared, and with him soldiers and servants of the High Priests with arms and lights. And Judas at once came up to Jesus, and greeted him and kissed him.

And Jesus said to him: "Friend, why have you come?"

Then the guards surrounded Jesus and wished to seize him. But Peter snatched a sword from the High Priest's servant, and cut off his right ear. And seeing this, Jesus said to Peter: "Put the sword back into its scabbard. All who take the sword will perish by the sword."

After that Jesus turned to the people who had come for him, and said: "Why have you come for me with weapons, as for a robber? Have I not been among you in the Temple every day, teaching you—why did you not take me then?"

Then the officer told the soldiers to bind

Jesus. And the soldiers bound him, and led him first to Caiaphas. This was the same Caiaphas who, by saying that it was better that one man should perish than the whole nation should do so, had persuaded the Pharisees to destroy Jesus. And Jesus was brought into the courtyard of the house.

The disciples of Jesus all ran away. Only one of them, Peter, followed Jesus from afar, and looked to see where they led him.

When Jesus was brought into the High Priest's yard, Peter also entered, to see what would happen. And a woman in the yard saw him, and asked: "Were you also with Jesus of Galilee?" And Peter was frightened; and, so as not to be accused with Jesus, said: "I don't know what you are talking about."

Then, when Jesus was taken into the house, Peter, with the rest of the people, entered the porch. There a fire was burn-

ing, and another woman was warming herself at it. When Peter came near the fire, this woman looked at him and said: "I think this man was with Jesus of Nazareth." And Peter was still more frightened, and began to swear that he had never been with Jesus, and did not know anything about him.

A little later some other people drew near to Peter and said: "All the same, one sees that you are one of the rioters. Your speech shows that you are from Galilee." Then Peter again swore that he had never even seen Jesus. And hardly had he said this, when a cock crowed, and Peter remembered the words of Jesus: "Before the cocks crow to-night you will perhaps have denied me not once, but three times." Peter remembered this, and went out of the yard and wept bitterly.

(Matt. XXVI. 47–58; John XVIII. 12–14; Matt. XXVI. 69–75.)

48

The Elders and the Scribes collected at the High Priest's house. And when they had all assembled, Jesus was brought in, and the High Priest asked him what he taught, and who his disciples were.

Jesus answered: "I have always spoken openly before everybody, and I never hid anything. Why do you ask me? Ask those who heard and understood my teaching. They will tell you."

When Jesus said this, one of the High Priest's servants hit him in the face, and said: "Who are you talking to? Does one answer the High Priest in such a way?"

Jesus said: "If I have answered badly, tell me what was wrong. But if I have not answered badly, why do you strike me?"

The High Priest and the Elders tried to convict Jesus, but could find no evidence that condemned him. At last they hunted

up two false witnesses, and these witnesses said that Jesus had declared that he could destroy the Temple and build it up again in three days. The High Priest asked Jesus: "What do you say to this?" But Jesus did not answer. Then the High Priest said to him: "Say, then, are you the Christ, the Son of God?" And Jesus answered: "Yes, I am a son of God."

Then the High Priest cried: "You blaspheme against God! What other proofs do we need? You have all heard how he blasphemes!" And the High Priest addressed the meeting, saying: "Now you have yourselves heard how he blasphemes against God! To what do you condemn him for that?"

And they all answered: "To death!"

Then all the people and the guards set upon Jesus, and began to spit in his face, and to hit him on the cheek. They closed his eyes, struck him, and asked: "Now then, you Son of God! Guess

who struck you." But Jesus remained silent.

(Mark XIV. 53; John XVIII. 19–23; Matt. XXVI. 59–68.)

49

After this Jesus was led, bound, to the Roman Governor, Pontius Pilate. When they had brought him before Pilate, the latter came out into the porch and said to those who had brought him: "What do you accuse this man of?" And they answered: "He is an evil-doer; that is why we have brought him."

Pilate answered: "If you consider him an evil-doer, judge him yourselves, by your own laws." But they said: "We have brought him to you, that you should execute him; for we are not allowed to put any one to death."

Then Pilate asked them again, what they accused Jesus of. They said: "He stirs up the people, and forbids them to pay

taxes to Cæsar, and calls himself the King of the Jews."

Pilate listened to them, and ordered Jesus to be brought to his Court.

When Jesus came before him, Pilate asked:

"Are you the King of the Jews?" Jesus answered, "Are you asking me this of yourself, or are you repeating what others have told you?"

Pilate replied: "I am not a Jew! Your own people have brought you before me, because you call yourself King."

Jesus said: "Yes, I am a king: but my kingdom is not of earth. If I were an earthly king, my subjects would fight for me, and would not have given me up into the hands of the Jews. But you see what they have done to me! My kingdom is not of earth."

Then Pilate asked: "You still consider yourself a king?"

Jesus said: "I teach the people the truth

about the Kingdom of Heaven. And he who lives by the truth, is a king."

Pilate said : " Truth ? What is truth ? "

And Pilate turned his back to Jesus, and went out to the Jews, and said to them : " I don't think that this man has done anything wrong ; nor is there anything to put him to death for."

But the High Priests insisted, saying that he did much evil, and stirred up the people, and had aroused the whole of Judæa.

Then Pilate, in the presence of the High Priests, again questioned Jesus, and said to him : " You see how they accuse you ? Why do you not defend yourself ? " But Jesus remained silent, and did not say another word ; so that Pilate was surprised at him.

Then Pilate remembered that Galilee was under King Herod, and asked : " Is he not from Galilee ? " They replied that he was. Then Pilate said : " If he is from Galilee, he is in the power of Herod."

And to get rid of the Jews, Pilate sent Jesus to Herod.

(John XVIII. 28–38; Luke XXIII. 2–7; Mark XV. 3–5.)

50

And Jesus was taken to Herod. And Herod had heard much about Jesus, and was glad to see him. Herod had Jesus brought before him, and began questioning him about several things; but Jesus did not reply. And before Herod, the High Priests and the Scribes accused Jesus of many things, as they had done before Pilate, and said that he was a rebel. But Herod considered Jesus to be an empty fellow, and to make him look ridiculous, gave orders to put a red mantle on him; and in this fool's dress, sent him back to Pilate.

When he was brought to Pilate the second time, Pilate again called the rulers of the Jews, and said to them: "You brought this man before me, as one who rouses the

people to revolt, and I have examined him before you, and do not find that he has been a rebel. I sent him with you to Herod, and as you see, there, too, nothing serious has been found against him. So I think that he should not be executed, but should be flogged and then set free."

But when they heard this, they all shouted: "No! Put him to death in the Roman way. . . . Nail him to a cross!"

Pilate heard them, and said: "Very well. But it is an old custom that one criminal should be pardoned at Passover. There is a robber, Barabbas, who has been condemned to death, and there is this man. One of the two can be set free. Who shall it be—Jesus, or Barabbas?"

Pilate wished to save Jesus; but the High Priests persuaded the people, and they all shouted: "Barabbas! Barabbas!"

Then Pilate asked: "And what is to be done with Jesus?" And again they all shouted: "Crucify him in the Roman way!"

But Pilate still did not wish to execute Jesus, and again began trying to persuade the High Priests to let Jesus go. He said: "Why are you set against him? He has done no evil; and there is no reason to execute him."

But the High Priests and their servants again shouted: "Crucify him! Crucify him in the Roman way! Crucify him! Crucify him!"

Then Pilate said: "If so, then take him and crucify him yourselves, for I find no fault in him."

And the High Priests said: "We demand what is lawful. By the law he should be crucified, for calling himself the 'Son of God.'"

Then Pilate was puzzled, because he did not know what "Son of God" meant.

And he went back into the Court, and again called Jesus and asked him: "Whence are you? Who are you, and where do you come from?" But Jesus did not answer. Pilate said: "Why do you not answer me?

Do you know that you are in my power; and that I can crucify you or set you free?"

Then Jesus answered: "No, you have no power over me. Power comes only from above."

(Luke XXIII. 8–16; Matt. XXVII. 15–23; John XIX. 6–11.)

51

Pilate so wished to set Jesus free that he again spoke to the people, and said: "How is it that you want to crucify your 'king'?"

But the Jews answered: "If you set Jesus free, you will show that you are not a faithful servant of Cæsar, because he who makes himself king is Cæsar's enemy. We have one Cæsar; so crucify this 'king'!"

When Pilate heard these words he saw that he must crucify Jesus. Then Pilate came out to the Jews, poured water on his hands, and said: "I wash my hands of the blood of this innocent man."

And the people cried: "Let his blood be on us and on our children!"

Then Pilate ordered Jesus to be beaten. And when the soldiers had beaten him, they put a crown on his head, and a stick in his hand, and threw the red mantle over his shoulders and began to mock him. They bowed before him, saying: "Rejoice, King of the Jews!" And they struck him on the cheek, and on the head, and spat in his face. And they all shouted: "Crucify him! Our king is Cæsar. . . . Crucify him!"

And after that Pilate ordered Jesus to be crucified. Then they took off the red mantle and put his own clothes on him, and made him carry the cross to the place of execution, called Golgotha, that he might be crucified there. And they nailed him to the cross, and two other men with him; one at each side of him, and Jesus in the middle.

And Jesus said: "Father! forgive them, for they know not what they do!"

(John XIX. 12–18; Matt. XXVII. 24–31; Luke XXIII. 34.)

52

And when Jesus was hanging on the cross the people surrounded him and abused him. Some came up to him, nodding their heads at him, and saying: "There now! You wished to destroy the Temple of Jerusalem and build it up again in three days. Well now! Save yourself —come down from the cross!"

And the High Priests and Scribes stood there and also laughed at him, saying: "He saved others, but cannot save himself! Show now that you are the Christ. Come down from the cross and then we will believe you! He said he was the Son of God, and that God would not forsake him. . . . Why has God now forsaken him?"

And the people and the High Priests and the soldiers all abused him.

And one of the robbers who were crucified beside him also said: "If you are the Christ, save yourself and us!" But the other robber, hearing this, said: "You do

not fear God. You are yourself hanging on a cross for your evil deeds, yet you abuse an innocent man. You and I are crucified for a reason ; but this man has done nothing bad."

At the ninth hour Jesus said loudly : " Eli, Eli, lama sabacthani ! "—which means " My God, my God, why hast Thou forsaken me ? "

And when the people heard it, they laughed and said : " He is calling Elias the prophet. Let us see if Elias will come ! "

Afterwards Jesus said : " Give me something to drink ! " And a man took a sponge and soaked it in vinegar, and held it up on a reed to Jesus. Jesus sucked the sponge, and then said in a loud voice : " It is finished ! Father, into Thy hands I yield my spirit ! " Then his head drooped and he died.

(Matt. XXVII. 39–44 ; Luke XXIII. 39–41 ; Matt. XXVII. 46–9 ; John XIX. 28–30.)

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